

Zion's Herald

Herald

VOLUME LXIX.

BOSTON, WEDNESDAY, NOVEMBER 11, 1891.

NUMBER 45.

Zion's Herald.

PUBLISHED WEEKLY BY THE
Boston Wesleyan Association,
36 Bromfield Street, Boston.

EAST MAINE EDITION.
CHARLES PARKHURST, Editor.
ALONZO S. WEED, Publisher.

All licensed preachers in the Methodist Episcopal Church are authorized agents for their locality.
Price, including postage, \$1.00 per year.

Specimen Copies Free.

The Outlook.

Were it not that President Da Fonseca, of Brazil, had shown himself singularly free from the taint of ambition, his peremptory course last week in dissolving Congress, putting the capital and its vicinity under martial law, and suppressing telegraphic communication, would have been construed into a coup d'état. His assumption of dictatorial power, however, was believed by those who have watched the progress of affairs in that country to be temporary and for some sufficient reason. What that reason was, no one for several days could discover. It was known that the executive and the national legislature were at variance—that the recommendations of the President and his cabinet had been rejected by Congress, and that certain measures passed by the latter had been vetoed. It was subsequently learned that an act regulating proceedings in the case of the President's impeachment had been disapproved, but that the measure had passed in spite of the veto, whereupon the Congressmen were sent home, martial law proclaimed, and a new election ordered. It was not believed, however, that a question of prerogative would warrant a President, who had been strenuous for constitutional rights, to trample upon these rights unless some other reason lay behind. Very slowly, and after quiet was restored, this hidden reason came to light. Not because of divergent views respecting executive functions, nor because of difference of opinion on questions of finance, nor because of English jealousy at the success of our reciprocity arrangements with Brazil, though all of these were more or less involved, but because the specialists were at work and the republic was in danger, did the President assume supreme command. He did so at the request of the army and navy, to crush out a conspiracy to restore the empire. The details of this conspiracy have not been published at this time of writing; but it looks as though Da Fonseca had won fresh laurels as the savior of his country.

The New York Chamber of Commerce, after a spirited debate, has formulated resolutions calling for a repeal of the silver law, and has appointed a committee to call the attention of President Harrison to their action, and to urge their recommendations upon Congress. As finally adopted, the resolutions were as follows:—

Whereas, The principal function of this chamber is to promote the passage of good laws, the amendment of improper laws, and the repeal of such others as are detrimental to the business interests of the country, and

Whereas, A sound currency has been for more than a century a question of supreme solicitude with the chamber, and has always received its most careful and considerate attention, and

Whereas, At the last monthly meeting a resolution was adopted expressing the opinion that so much of the act of Congress of July 14, 1890, as compels the Government to purchase monthly four and a half million ounces of silver is against the public welfare and should be repealed; therefore,

Resolved, That the president be authorized to appoint a committee of five, of which he shall be chairman, whose duty it shall be to urge upon Congress such modification of said act as will suspend the further purchase of silver and any additional amount of the same until an international agreement is arrived at between the United States and other commercial nations of the world.

Resolved, That this chamber, with very great respect, calls the attention of the President of the United States to the above resolution, and begs that, in view of his late utterances relative to a sound monetary system in this country, he call the attention of Congress to the all-important question in his forthcoming message to Congress.

Resolved, That the committee have power to invite the co-operation of all the commercial bodies in trying this subject upon the attention of Congress. It is believed that similar conservative action will be taken in other cities. Appeals like this from our great business centres, if not effective in securing the repeal of the law, ought at least to have sufficient weight to prevent free-coining legislation.

The coal miners in Tennessee have exacted their threat. As our readers will remember, they rebelled last July against working side by side with convicts and against having their wages affected by the competition of convict labor. So determined was their attitude, that the governor consented to call a special session of the legislature to consider their grievance, they agreeing meanwhile to keep the peace and permit the convicts to continue work. The session was held, but nothing came of it. No relief was provided. The obnoxious law was left unchanged—principally because to erect prisons for the confinement of criminals involved too much expense for the State to bear. Finding their just complaints ignored, the miners have taken the law into their own hands. They have forcibly freed themselves and awaited with great interest.

from a degrading association and competition by overawing the guards, liberating the convicts at different points, and burning the stockades in which they were confined when not at work. These convicts, to the number of over five hundred, have been provided with clothing, and in some cases with arms, by sympathizing mountaineers, and are taking refuge in other States. Some of them (about 150) have been recaptured, or have surrendered themselves because of hunger, but these are chiefly petty criminals on short terms of punishment. It is certainly a serious problem to decide what to do in this condition of persistent rebellion against State authority. The State is doubtless at fault in provoking the rebellion, and it is certainly not in a condition to vindicate its authority by rebuilding the stockades under protection of militia, and insisting by a display of force that the contract for convict labor shall be respected. Any attempt to do this will either result in bloodshed, or will be nullified by a subsequent jail delivery. The best and certainly the cheapest way in the end would be to reform the prison system.

Chile has a new ruler—the unanimous choice of the electors—Admiral Jorge Montt, who was the leading spirit in the revolt against Balmaceda, and commanded the Congressional fleet. The conviction is strong that his presidency, which will formally begin on the 26th proximo, will restore the old-time prosperity and harmony. He is said to have no personal ambition to govern Chile, but accepts the office in the interests of peace, and because he is assured that citizens of all classes desire it. He will promptly recommend an amnesty to all political offenders. Questions at issue with foreign governments, including our own, will, it is believed, receive early and impartial attention. Says the *Tribune*: “A brave sailor himself, the new president will naturally sympathize with the feeling of resentment caused among Americans by the indignity and outrages to which the ‘Baltimore’ men were subjected in Valparaiso. His inauguration will be speedily followed, we doubt not, by ample explanations of the lawless attack and by acts of reparation for the death of the two blue-jackets.”

Public confidence in the national banking system has received many rude shocks of late, but none that came more closely home to residents in New England than the disclosures which have been published in connection with the Maverick's failure and the cause thereof. Business, too, has been affected by it to a marked degree; and although the associated banks, by their prompt action, helped to tide over the emergency and avert a panic, the criminal recklessness which ruined Boston's most trusted bank will be felt in many remote circles and in ways that cannot, in the nature of things, be reported. It is gratifying to learn, of course, that the assets of the bank are so large that the fraction of loss will be a small one; but the ugly fact remains that despite all precautions to ensure financial integrity, rotteness has been allowed to exist for a time at least unexposed, and trusted officials have proved basely recreant.

After listening to Professor Briggs' defense against the charges of heresy formulated against him—a defense which covered and refuted every specification in the indictment, and which expressed sincere regret for any pain or anxiety which he had caused his brethren in the ministry or the church—the New York Presbytery, by a vote of 94 to 39, decided to dismiss the charges. This outcome had been predicted before the trial was held. Professor Briggs' exculpation, however, is not final. An appeal will be taken to the synod next October, when this action of the Presbytery will be reviewed and possibly disapproved. In that case the Professor may again be called to account for promulgating “doctrines which conflict irreconcilably with, and are contrary to, the cardinal doctrine taught in the Holy Scriptures and contained in the standards of the Presbyterian Church.” It looks, however, as though the recent decision of the Presbytery marks a reaction in the direction of toleration, and that hereafter there will be room in that communion for Christian scholars who are honestly trying to discover fresh light in God's Word.

Briefer Comment.

It was both noticeable and commendable that “mud-slinging” played but little part in the recent elections. The elimination of personal strife from party struggles is a step in the right direction. The practical disintegration of the Farmers' Alliance is foreshadowed by the defeat of that party in the West. It will probably have but scanty influence upon the national election of 1892. Whether the tariff or silver will be the coming issue, is not yet apparent. That Tammany will dictate Democratic policy is already clear, and is lamented by more keenly than by conscientious members of that party itself.

The departure of Algeria of a French force to occupy the cluster of Saharan oases which are comprised under the general name of That, is an important step, as it will doubtless provoke a conflict with the Mohammedan natives of that region who are supposed to be numerous and warlike, and possibly, also, with the Sultan of Morocco, under whose protection the Tuaregs have placed themselves. It is also important as showing that France is now ready to occupy that large section of the Sahara which was guaranteed to her by last year's peace with Great Britain. This first advance will, if successful, extend the French frontier about 550 miles to the southward. As but little is known of this region—only one explorer, and he under careful disguise, having succeeded in penetrating to it nearly thirty years ago—reports from this expedition will be awaited with great interest.

EMPEROR WILLIAM has been raising “a moral hurricane” in his recent measures to curtail the social evil in Berlin. The police have certainly done their part, and certain streets in that capital which had acquired an unsavory reputation, have become suddenly and rigidly respectable. Abandoned women and those whom they employ have been put under strict surveillance, and the Minister of Justice has been directed to formulate more stringent regulations for their supervision. The number of these unhappy creatures is estimated at 50,000, and their employees as many more. They constitute a great satanic army, incessantly warring upon society.” No spasmodic attack will rout it. Nothing but vigilant, uncompromising and persistent fighting will hold this dreadful evil in check. The Emperor has undertaken a reform which will task his wisdom and energy to the utmost.

ONLY four of the twenty-eight States which have thus far made appropriations for the World's Fair have submitted designs for their buildings. In no department of the work now going on in Chicago is apathy more conspicuous than in this. Director General Davis has felt obliged to send out letters urging the various State boards to send in their plans for approval. The largest building in the world is to be erected for the display of manufactures and the liberal arts. The dimensions, approximately, are 800 feet wide and 1,800 feet long. It will be a mile around it. Says an exchange: “Westminster Abbey might be placed inside of it. St. Paul's Cathedral in London could hide itself under its shadow. Ten buildings as large as the Auditorium could be tucked under it. If it be so desired, the Eiffel Tower could be slid lengthwise beneath the roof of the palace, and on top of the auditoriums. The Washington Monument might also be stored there and be kept out of the wet. It will be a modern wonder of the world.”

Dr. Daniel Steele's Column.

Free Indeed.

THE words “freedom” and “liberty” are found in the New Testament, but they do not have the meaning which is attached to them in treatises on the Will. It is a remarkable fact that there is no attempt in the Bible to prove human free agency, as there is no demonstration of the existence of God. Both of these fundamental truths are assumed without proof. Moral obligation implies freedom, and consciousness asserts it. This kind of freedom has been called *formal* freedom, to distinguish it from that *real* freedom which Christ promises: “If the Son shall make you free, ye shall be free indeed.” Since this freedom is the gift of Christ, it is evident that it is not an attribute of man in his fallen estate. It belongs only to the true believers in the Son of God. It is not a deliverance from any bolts or bars or yoke of necessity outside of us, but from “the law in our members,” in the will itself, a uniform tendency to yield to the sway of the depraved sensibilities which gives birth to sin. When conscience forbids what inclination strongly desires and evil habit draws us to, there is a collision of forces which, without the intervention of Christ, the great Liberator, invariably ends in bondage. “O wretched man that I am, who shall deliver me?” This is the universal cry with all thoughtful souls recognizing obligation to the moral law, but without help from above to keep it.

“They see the right, and they approve it too; Condemn the wrong, and yet the wrong pursue.” This produces a degrading sense of servility. One bright moral ideal after another fades away. After each moral defeat the aspirant after true excellence lets down his standard with a self-loathing and wretchedness besetting one who has voluntarily sold himself into slavery. Thus thousands of noble souls who began to climb the mountain, with the motto “Excelsior” have begun to descend, having insensibly changed their motto to “Inferior.”

There is

Only One Remedy.

Some power must enter into them which can harmonize inclination and conscience in such a manner as to enable the man to do just what he delights to do and at the same time to do exactly right. When desire and duty become one, the soul is truly free and truly happy. How is this identity of duty and desire accomplished? The Stoics endeavored to reach the same end by extinguishing the latter, but they failed. God does not lead men up to perfect freedom by mutilation, but by purification. When we desire only God's will, we will delight in His law. There are minds which cannot be subject to God's law. Still they are accountable. They can consent to the reconstruction of their natures by the extinction of carnality and the renewing of the Holy Ghost. They are, through Jesus Christ, endowed with the gracious ability to repent and to receive Him as their Saviour and Lord. This is initial salvation, or preventer grace. It is for the will to determine whether this shall become real and complete deliverance from the enslavement of depravity. One would suppose that this is the only choice morally possible to a rational being, since all men abhor personal slavery and political bondage. But we need not go far to find abundant proofs that the so-called “natural man” prefers the despotism of sin to the freedom of righteousness. There is no more hopeless condition than delight in spiritual bondage. In a former generation the saddest parents in America were those who, after converting all their possessions into gold to ransom their sailor boy from captivity in Algeria, received back their money from the consul with a message that their son refused to be redeemed because he preferred the society of his barbarian captors to that of his Christian kindred. He had married a Bedouin wife, contracted nomadic habits, and became fascinated with the pleasures of the lawless Arabs. This is a mirror in which every impudent sinner may see himself. He is redeemed by One who has paid an infinite ransom, yet for the evanescent and degrading pleasures of an hour he scorches freedom and hogs his chains. He persists in this through all his earthly probation. What would the Liberalist do with such a being if he was in supreme authority over him? The question

is a fair one. Let there be a candid answer. We have hinted at the way of obtaining spiritual freedom. It is only through the power of Christ, the great Emancipator. Our part is

An All-Surrendering Trust

in Him. Says Thomas à Kempis: “My son, thou canst not have perfect liberty unless thou wholly renounce thyself. They are but fitters, all who merely seek their own interest and are lovers of themselves. Keep this short and complete saying: ‘Forsake all, and thou shalt find all.’ Leave concupiscence, and thou shalt find rest.” This gives God a chance to do some very useful work inside, even to put His law in the heart. When this is done, the law, instead of a yoke galling the neck, becomes a wellspring of joy. “Thy statutes,” says the Psalmist, “have been my song”—the Ten Commandments set to music! Only the new creature in Christ can ever learn that tune. It is the first rehearsal on the earth of the new song they are singing in heaven, the song of Moses and the Lamb, the Law and the Gospel harmonized.

Hitherto we have spoken of the negative side of spiritual freedom. There is a positive side. The love of God shed abroad in the soul and excluding all antagonisms, guarantees the unfettered action of the higher nature, restores the man to himself, and makes him his own master, because God has now perfect sway over his will. This is

The Gospel Paradox

—rest under a yoke; Christ's *doulos* (slave) and the Lord's free man. The free are exhorted to use their liberty as the bondsmen of God. This is because the highest freedom is realized when the heart is perfectly captivated by the Divine love and the will completely enthralled by the Divine will. Faber seems to have experienced this paradox which prompted his hymn to the Divine will:—

“And he hath breathed into my heart
A special love for thee;
A love to lose my will in His,
And by that loss be free.”

But what are we to understand by being

Free from the Law?

In answering this question some have fallen into the error of Antinomianism, the denial of obligation on the part of the believer to keep the moral law. He is not under the law as the ground of justification, the blood of Christ being his new plea; nor as the motive to service, love to the lawgiver having taken its place; but he is under the law as the rule of life, although Christianity puts man's spontaneous obedience in the place of the act legally enforced, his independent decision in lieu of legal necessity. Thus love unconsciously fulfills the law. It implants the principle of obedience in the heart, so that it is free, unconstrained and natural. This is “the law of liberty” of which St. James speaks. I do not wonder that he calls it the “royal law,” i. e., the king of all laws. For he whom the love of Christ constrains in all his acts obeys the highest law in the universe. This is Christian perfection. This is being free indeed. This is the heritage of all believers. Reader, if you have not received this heritage, the reason is not found in the unwillingness of the executor of Christ's last will and testament, the Holy Spirit, to hand over your portion. You have not fulfilled the conditions of its reception.

MY MONDAY MEDITATIONS.

I HAVE just been laughing at a good story told me by a brother minister who dropped in for a moment on his way to the Book Room. I always laugh at his stories, for the laugh is in them. This leads me to speak of some of the naturally witty preachers of my acquaintance. I refer to conversationalists, for in conversation a man shows whether he has the true wit or not. There are funny stories which are repeated with all sorts of imitations which can be used by men without humor with laughable effect. There is too much of this in the ministry. I admire the natural, spontaneous wit which is devoid of all coarseness and smut.

There is a tall, angular young preacher who used to be a regular attendant at the Preachers' Meeting, who can get a laugh out of his brethren as quickly as any man I know. To call him “dry” would refer to his manner rather than his matter. He makes a quick reply with all soberness or with a significant smile which is very suggestive. He is sensible enough not to overdo what is effective, and wisely resorts to repartee rather than to story-telling.

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Here is another altogether unlike him in form and manner. He is a type of the good-natured wit. His fun is always of that stamp, “Fat and jolly” give a pretty good picture of his characteristics. As a letter-writer his wit has the freest play. A day or two ago I was in the study of one of his classmates, and as we were speaking of him he brought out some old letters which written in the beginning of his ministry. This brother, who has a literary bent, has carefully preserved them, and expects to use extracts from them to good purpose some day. As a platform speaker this man uses his wit to excellent advantage. There is no sting in it, but I imagine he could be sarcastic if he tried. He is constantly rallied on his single state, and apparently does not tire of satisfactorily explaining his misfortune. I once heard a man ask him, “How much longer will you remain a bachelor?” “Just as long as I can keep my eyes open. I remember that the first man would not have been taken in that trap unless a deep sleep had fallen upon him.” In a heated debate on the woman question his excited opponent interrupted: “What does your opinion amount to on a question like this?” “It amounts to everything, my brother, because I hold the position of advantage inasmuch as my judg-

ment is not warped by unfortunate experience.”

There is still another in the same company who is a combination of the two I have described. I do not intend to give the impression that he is like either of the others, for he is peculiar to himself. The strength of his humor is in its refinement. He has an artist's taste, and shows it in his appreciation of what is laughable and ludicrous. It is like a short story which leaves a good deal to the imagination. He suggests more than he says, and his method of saying it brings the ridiculousness of the situation clearly before you. He can tell a good story, but the method is usually more attractive to me than the story. Perhaps I ought to add that he has the ability to make a good deal out of a story which others could not tell.

I have chosen as my last representative a man totally unlike any of these. He is a typical Yankee from the Pine Tree State, and can surpass in his line any man I ever heard. When he is in the right mood he always has a story to the point, and there is a point to the story. He is keen, sarcastic and saucy. There is nothing quiet about his style of story or its effect upon an ordinary quick intelligence. I have been obliged to stop writing to laugh at some of the bright things I have heard him say on the platform and in conversation. I would try to reproduce them, but it would take the edge off in the process. I am not witty man myself, and know enough to know it. These friends of mine are no doubt as well aware of that fact, but I am a good man to try a joke on, for if it does not provoke a smile on my part, it might as well be laid aside. I ought to say in explanation that it is one of my principles to laugh at my friends' wit whenever it is possible. This beautiful state of mind has caused me some annoyance, but it has encouraged my friends, and I have decided to continue in the same grace.

PAUL PENNIMAN.

THE HISTORY OF EAST MAINE CONFERENCE.

REV. WILLIAM L. BROWN.

IN the month of August, 1793, the New England Conference held its annual session in Lynn, Mass. All New England was included in its territory. Eight preachers were in attendance. One appointment read as follows: “Lynn and the Province of Maine, Jesse Lee.” In Conference session, 1793, thirty preachers were present, and seven of that number were assigned to Maine. In 1815 there were two districts in Maine, twenty circuits, and 24 ministers. Membership, 3,388; increase, 156.

In the year 1825 the Maine Conference was organized, with 44 names upon its roll. The cause advanced, and at the session of Maine Conference held in Biddeford in 1847, Bishop Heddle presiding, initial action was taken for the creation of a new Conference to be called East Maine. Hence our Conference dates from 1848, and includes all of Maine not embraced in the Maine Conference.

The circuit system has been hitherto, of necessity, an important feature in our work. The lack of railroads in our domain has rendered moving more difficult and wearying. The pre-occupation of the field by older churches should be considered with reference to our work. Our early ministers were not always recognized as rightful occupants of the soil. A stern theology was held by established churches, which was already reacting toward Unitarian opinions. Methodism was new and novel, but the preaching of a free, full and present salvation won its way among the masses of the people. To-day a far happier state of feeling exists among the churches throughout our bounds. We have now an Evangelical Board of Arbitration to which members from all churches are appointed, the better to utilize our labors in the smaller places. Bishop Foster witty and wisely commented upon this measure, at our last session, heartily commended it, but observed that “it was not always so.” Our history shows that God gave

Mem for the Times.

The early laborers were noble in character and efficient in work. Only eight members are now living whose connection is co-extensive with the creation of the Conference. They are: Revs. Albert Church, R. Day, A. Kendall, L. Wentworth, S. H. Beale, B. B. Byrne, B. M. Mitchell and E. M. Fowler. Our body has always been faithful to educational interests. By the division Kent's Hill Seminary was taken by the Maine Conference; but, with great sacrifice, the walls of the second seminary were

THE PERSONNEL OF THE EAST MAINE CONFERENCE.

REV. C. A. PLUMER.

ANDESON, A. W. C., joined in 1878; has served in six pastorates with acceptance and prosperity.

BANGHART, C. L., joined in 1883; has had five pastorates; is doing good and faithful work.

BENNETT, J. H., joined in 1868; has had fifteen pastorates, and been building monuments in improved church property and souls saved.

BOYNTON, E. H., joined in 1878; has served in four pastorates; his praise is with the church he has served.

BRIDGHAM, M. F., joined in 1881; has served in four pastorates; salvation is his theme and souls gathered to Christ the fruit of his labor.

BROOKS, F. W., joined in 1887; has served in three pastorates; prudence, zeal and faithfulness have characterized his work; blessings follow.

BROWN, W. L., joined in 1858; has served in fourteen pastorates; "a workman that needeth not to be ashamed."

CAMPBELL, W. F., joined in 1888; in two pastorates he has been sowing diligently the seed of Gospel truth.

CARTER, E. A., joined in 1889; has served in two pastorates, rejoicing in the fruits of his labor.

CHADWICK, G. B., joined in 1879; has served in five pastorates; the pulpit is his throne, whence he feeds the flock with the bread of life, and with eloquent appeals wins votaries to the Cross.

CHASE, A. F., came from the Maine Conference in 1884; principal of the East Maine Conference Seminary; a thorough and popular teacher, a success.

CLIFFORD, J. R., joined in 1880; has had four pastorates; his ministry is the sweetness of Gospel love, yielding a saving and inspiring perfume.

CUMMING, C. S., came from the Maine Conference in 1888; has had a pleasant and efficient pastorate at Rockland.

CROSBY, J. T., joined in 1876; has served in seven pastorates; interested in all good things, he ever leaves the impress of his character upon them.

DAY, J. W., joined in 1860; has served in eleven pastorates and six years as presiding elder; a strong preacher, excellent reports annually tell of successful work.

DOW, D. B., joined in 1886; has served in four pastorates; thoughtful, instructive, he leads in ways of Gospel truth.

DUNNACK, W. H., joined in 1889; is serving his second pastorate; the blessing of the Lord attends his labors.

DUNTON, S. M., joined in 1872; has had seven pastorates; excels as a pastor; his return is desired by each charge.

FERNALD, O. H., came from the New England Southern Conference in 1886; has had three pastorates; strong in the pulpit, social with the people, he has done a good work.

FOSS, H. E., came from the Maine Conference in 1881; only pleasant things are reported of this first pastorate with us.

FREEMAN, E., came from the Wilmington Conference in 1891; is doing a good work in Wiscasset.

FROHOCK, H. E., joined in 1884; has served in four pastorates; full of courage, he builds the church upon solid foundations and rejoices over sinners converted.

GARLAND, C. H., joined in 1876; served two years as pastor; then attending school.

GARAHAN, E. S., joined in 1882; has served in five pastorates, winning golden opinions in each field; the record testifies of efficient work.

GILDEEN, E. A., joined in 1878; has served in seven pastorates; fluent in speech, he never fails to interest and benefit his audience.

HADLOCK, E. H., joined in 1889; his labors have been blessed in this his first pastorate.

HALEY, J. F., joined in 1879; served one year as professor in the Conference Seminary, seven years in the pastorate; is now serving his fifth year as presiding elder; thoughtful, discreet, his ministry and administration have been a continual benediction.

HANSCOM, S. L., joined in 1869; has served in ten pastorates; a keen observer of events, a reader of men, his labors and sermons are always well aimed.

HASKELL, C. L., joined in 1865; has had twelve pastorates in the Conference; was in the Wisconsin Conference two years; rugged in thought and manner, he has wielded heavy and successful blows for the truth.

HILLS, V. E., joined in 1880; is serving his second charge; his ministry is one of promise to the church.

HONODON, T. A., joined in 1886; has had four pastorates; a soldier of whom good reports are heard from the field.

JEWELL, W. T., joined in 1849; has served twenty-two pastorates; his sermons have been Gospel jewels, his pastoral visits the scattering of jewels, and he has gathered many jewels for the Master's crown.

JOHNSON, W. T., joined in 1880; is serving his second charge; souls are saved and every interest of the church promoted through his ministry.

KRANNEY, M., joined in 1887; is serving in his second pastorate; an increasing membership tells of faithful and successful work.

KELLEY, W. J., joined in 1888; has served in two pastorates; instrumental in purchasing a parsonage on his first charge; is hungering for the advantages of the schools.

LA MARSH, N., joined in 1884; has served in three pastorates; lecturer, singer, preacher, a marked success.

LEHMOND, W., joined in 1882; has had five pastorates; while sowing "beside all waters" he has been gathering the harvest.

LINDSAY, G. D., came from the Maine Conference in 1876; has had a successful pastorate at Bangor, First Church.

LOCKHART, A. J., joined in 1872; has served seven pastorates; the poet of the Conference, much beloved by his church, for his sermons are the rich song of the Gospel.

MAINE, C. A., joined in 1880; has had seven pastorates; a devoted minister, a diligent pastor, a blessing to many.

MCGRAW, W. A., joined in 1887; is serving his second charge; interesting as a preacher, large audience tell of his popularity with the people.

MORELLEN, J. A., joined in 1862; has served in fourteen pastorates; an analyst, his audiences become versed in the principles of religious truth and are made strong to resist error.

MORGAN, F. H., joined in 1889; a greatly improved church property, an enthused church and souls saved, are his record.

NORTON, H. W., joined in 1885; has served three charges; "The Best for Jesus" is the motto of his life and characterizes all his work.

NUTTER, H. B., joined in 1888; has served two pastorates; the whole is told in this—he is serving the third year in the old charge, East Corinth, where he has had a blessed revival.

OGIER, W. W., joined in 1884; has served three charges; has a record in each charge worthy to be imitated by all.

PAGE, S. T., joined in 1883; has served four pastorates; a reader of souls, he inspires all unto faithfulness.

PATRICK, J. D., joined in 1885; has served three charges; gentle yet earnest, cautious yet bold, the work grows in his hands.

PEARSON, N. R., joined in 1888; has had two pastorates; faithful, earnest, he has success.

PEHLAN, C. C., joined in 1889; has served in two pastorates; the church and community feel his presence and his pulpit efforts, and souls are saved.

PEHLAN, D. B., joined in 1889; is serving still in his first pastorate, gathering the harvest.

PLUMER, C. A., joined in 1860; has served eleven pastorates and two full terms as presiding elder.

POWERSLAND, W. H., joined in 1888; has had three pastorates; is able to persuade men to become disciples of Jesus.

PRESCOTT, M. G., joined in 1872; has served eight pastorates; has a strong personality which impresses upon his audiences; he leads to the Cross.

PRINCE, W. F., joined in 1885; has labored in four pastorates; now attending Drew Theological Seminary.

ROGERS, C., joined in 1875; has served in eight pastorates; a careful pastor, a diligent student, lays strong foundations and builds into the likeness of Christ.

ROSE, T. S., joined in 1888; has served three pastorates; an enthusiastic preacher in much demand for service with his people.

SAUNDERS, F. W., joined in 1876; has served in eight pastorates; a busy pastor, he excels in sociability and wins the church.

SKINNER, E., joined in 1872; has served in nine pastorates; a faithful pastor visiting from house to house, caring for each interest of his flock.

SMITH, D., joined in 1873; has served in nine pastorates; is doing a good work.

SMITH, F. A., joined in 1888; has served in two charges; in these will be long remembered because of debts canceled and improvements made upon church property.

Bangor, Me.

needs of our young ministers who have not enjoyed the privileges of advanced courses of study, and hailed with joy the Itinerants' Club as an aid to ministerial equipment. The first session was held at Orono, Feb. 10-13, 1891, at which time a Club was organized with great enthusiasm. Lectures on the Conference studies were given by members of the examining committees and addresses upon topics connected with ministerial labor and usefulness by leading members of the Conference. Rev. Hosea Howitt, of Auburn, gave a lecture, and Rev. Dr. Brodbeck, of Boston, gave a sermon and an address that are yet fresh in the minds of those who were present.

The brethren speak of the meeting as a "rouser;" and when we learn that more than forty ministers were in attendance in mid-winter in this widely-scattered Conference, we are inclined to think the definition a true one.

The territory embraced in the East Maine Conference is very large, and the distances between Conference limits would be appalling to any one but a presiding elder or a Methodist itinerant. To reach the seat of the last Conference involved three hundred miles of travel to several preachers, and many were obliged to travel, by the shortest routes, two hundred miles. Bangor, where the sun is supposed to stop over night, lies, by existing lines of travel, two hundred miles this side of Maine's great "garden" spot—the Aroostook region; while Boothbay is more than one hundred miles from Bangor in the opposite direction.

These great distances make it difficult for the members of the Conference classes, who not infrequently find themselves on the picket lines, to attend the sessions; yet it is proposed to make the East Maine Itinerants' Club a success. The officers for the present year are as follows: President, presiding elder of district where meeting is held; vice-president, Rev. G. B. Chadwick; secretary, Rev. E. H. Boynton; treasurer, Rev. H. W. Norton.

Bangor, Me.

cording to ability. This plan may be sound as obsolete, but careful observation of those who sneer at its adoption will prove that lack of willingness to give the amount involved explains the objection.

Fifth, we need a higher standard of scholarship for candidates for the ministry. We need it, first, for their good; secondly, because of the more general diffusion of knowledge in these days and the danger that the men and the cause they represent shall fail to be esteemed as they should.

Sixth, we need to regard as a mission field by the Missionary Society, having need of as liberal attention as many of the foreign fields, and giving more abundant promise of a better return for the money expended.

Seventh, we need, above all and upon all, the baptism of the Holy Ghost, and to feel the force of the Master's utterance: "Without Me ye can do nothing."

Bangor, Me.

CONTRAST OF THE PAST WITH THE PRESENT.

REV. S. H. BEALE.

MEMORY goes back sixty years, during which the writer has had some personal knowledge of the Methodism of East Maine.

The changes are many, the contrast great. One small church in Bangor then, two large ones now; one in Orrington then, three now; none in Bucksport Village, Winterport, Searsport, Belfast, Thomaston, Waldoport, Newcastle or Wiscasset, now good churches and flourishing societies in each; none in Castine, Ellsworth, Machias, Eastport or Calais, now prominent and good appointments in each place. I have preached more or less in all these places. There were no good M. E. churches above Bangor in the Penobscot and Aroostook Counties then; now there are more than twenty, and the number is increasing every year.

There were a few, devoted and successful laborers in this eastern field fifty-five and sixty years ago: O. Beale, Geo. Pratt, S. Bray, R. E. Schermerhorn, W. Marsh, J. B. Husted, M. Hill, C. Baker, E. Robinson, A. P. Hillman, J. Higgins, M. Trafton, J. H. Jenne, W. H. Norris, J. Spaulding, S. Lovell, H. Nickerson, all of precious memory, with whom the writer had some personal acquaintance, besides a few others, perhaps twenty-five in all. Now there are more than a hundred earnest, faithful, willing workers in the East Maine Conference.

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Besides those now here, many have been raised up and converted, have entered the ministry, and after doing good service for awhile here, have gone West and South to do grand work in other fields.

During these years the methods and practices have changed in many respects; but the same faith, piety, zeal and earnest labor produce the same glorious results. Camp-meetings, class-meetings, quarterly meetings and love-feasts are not so spiritual or attended with revivals as in olden times. Four full days' meetings were frequently held, during which pastors and laymen would go from one charge to another, and concentrating their efforts, being filled with the Holy Spirit, witness wonderful results in the conversion of scores and hundreds of souls, and lifting the church into a higher and richer experience of full salvation and a blessed hope of a glorious immortality. But the agencies have been increasing in number and power. Special evangelists are employed to help the pastors, and in some places great revivals are reported as a result of the united effort of pastors, evangelists and the people; Sunday-schools have increased in number and efficiency; many benevolent enterprises have been organized; facilities for securing a thorough education have improved; and last, but not least in importance, Epworth Leagues are being started in many of our charges; all of which instrumentalities, if properly worked, promise great usefulness to the church and the world.

So I think our Conference is doing more for the cause of education, temperance, humanity, and vital godliness than in the years gone by. I refer with pleasure and gratitude to another favorable change: Our people are better able and more willing to meet the claims of the preacher. Their average receipts in 1848 were only \$289; in 1891 they were \$576. Collections for benevolences are improving also. So we have reason to praise God, and hope that, as the light from the pulpit, from ZION'S HERALD, and kindred publications, shines more and more, the work and influence will increase all over the land.

Camden, Me.

THE NEEDS OF THE EAST MAINE CONFERENCE.

REV. G. D. LINDSAY.

THIS is too large a topic to be discussed in the space allotted me.

First, we need a Conference evangelist, whose salary, except traveling expenses and board, should be paid by the Missionary Society. The presiding elders, after consulting with pastors, should decide location of operations; his time to be divided equally among the districts.

Second, we need a return to the circuit system. Three or four of the present charges might be combined, and the local preachers within their bounds given constant employment; which, of course, would be rendered gladly by them free of charge.

One of the glories of Methodism has consisted in the noble army of business, agricultural and professional men who have given their time and talents to their advancement as local preachers. Have these brethren occupied the pulpits regularly in alternation with the circuit ministers.

Third, we need the adoption of the British system in order to a genuine return to the old-time circuit: Two ministers on one circuit, a senior and junior; the former a man of experience and wisdom, the latter having similar qualities, though less mature, and being an unmarried man. Being thus unencumbered, he could throw himself into the work with but two thoughts, viz., to look after himself bodily and spiritually, and to spread Scriptural holiness all over his circuit. This young man could form catechism classes in five preaching places during the week, gathering the children closer to our church, to our Christ, and to our doctrines than the Y. P. S. C. and Epworth Leagues can ever do. What fires would be started by twenty such classes and twenty sermons following them every month in the year! His Sunday work might consist of two or more sermons, with whatever else he had strength to accomplish. His senior on such a circuit as I have outlined would preach somewhere two or three times during the week, sometimes being able to return to his home, oftentimes not. The prayer-meetings of the churches, both where the pastors resided and where they did not, would always be cared for by prayer-leaders or local preachers when the traveling preachers were not there.

Fourth, we need to teach our people systematic beneficence. There is a constant outcry about the number of appeals that are made for money. They don't give half enough. The ancient Jew with only a spiritual shadow of the good things to come, gave a tenth; and if our people would do that, our coffers would be full. That is the only true and equitable basis upon which all Christians can proceed. Then each person will give ac-

ording to ability. This plan may be sound as obsolete, but careful observation of those who sneer at its adoption will prove that lack of willingness to give the amount involved explains the objection.

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ZION'S HERALD, WEDNESDAY, NOVEMBER 11, 1891.

OFFICIAL CHURCH DIRECTORY.
East Maine Conference.

Bucksport District.

REV. J. V. HALEY, Presiding Elder.

ALEXANDER, COOPER and MEDDYBEMPS.

PASSED: J. D. McGraw.

CLASS-LEADER: Pastor in charge.

S. S. SUTT.: North Tarbell, Florence Frost, Mrs. Vane.

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A. Thurston, pastor of the church, preached a very instructive and interesting historical sermon from Psalms 44: 1: "We have heard with our ears, O God, our fathers have told us, what work Thou didst in their days in the times of old." The interest of the occasion, he said, was enhanced by the fact that the foundations of this church were laid in the very beginning of New England Methodism, and for many years it was one of the largest and most influential churches connected with the New England Conference. In 1790 Jesse Lee was appointed to Boston, where he met with a very cold reception, and soon after came to Marblehead, where, if he was not welcomed by the churches, he was at least more kindly treated. He preached in what was known as Rock Church, built for the Hopkinsonians on Watson Street. It is probable that the church was organized here in 1791, about the time of the church in Lynn. The original members were seven women, whose names were Prentiss, Doane, Stevens, Beale, Goss, Green, and Barker. Then to be a Methodist meant ostracism and persecution. Deborah D. Milled (afterwards the wife of Fater Taylor) writes in her journal: "The Methodists at this time had occasional preaching in Marblehead, and my relatives and others considered them a set of renegades, who had nothing to do but go about and break up all the established parishes and set the people in confusion." Fifteen years afterwards, speaking of her conversion and that of her sister, she writes: "One of our great trials was, as Methodists, we were so poor, and were obliged on this account to refuse a preacher from the Conference and depend upon a teacher of the public schools. The barn in which we worshipped was little better than a barn." Marblehead had in that time five thousand inhabitants. In 1818 Rev. Edward Taylor was sent to preach in Marblehead for three months.

In 1822 the Minutes of the New England Conference give the membership of Salem and Marblehead as 27 white and colored. Marblehead had in 1834 a membership of 100. The largest number of members reported was under the pastorate of Rev. James Madge. There was a great revival in 1841 in this church under the ministry of Rev. Stephen G. Hiller, the oldest former pastor now living. The first regularly appointed pastor was Rev. Jordan Rexford, who came in 1754. Rev. John Brothwood was the fourth pastor. Rev. George Pickering, who came in 1801, lived to be the oldest effective pastor in the world. In 1816 Rev. Salmon Sloss was pastor. He was the first appointed manager of ZION'S HERALD. All the preachers that served the church at Marblehead none were so world-renowned as Fater Taylor. Time would fail to speak of him. Merritt, Bailey, Osmond, McCurdy, and a host of others — a saint and, who helped to mold and fashion the spiritual life of this church. The space allotted to this article will not permit mention of the many interesting facts contained in the sermon, which will soon be published with the addresses of the other ministers who took part in the exercises) in pamphlet form. At the conclusion of the discourse, Miss Chapman read a very interesting historical address on the Sunday-school.

The afternoon and evening services were held in Abbot Hall, the church being too small to hold the people. Over the stage in large letters were the words of our saintly and beloved Bishop Simpson: "We live to make our own church a power in the land while we live to love every other church that calls our Christ." The preaching and speaking both morning and evening were exceptionally good. The audiences were thrilled and deeply interested. Rev. Wm. Nast Brodbeck, D. D., preached in the afternoon, and Rev. G. A. Crawford, D. D., in the evening, followed by an address from the presiding elder, Rev. J. H. Mansfield, D. D.

MONDAY evening, in the same place, short addresses were made by Rev. Edward H. Thurston, Wm. F. Nutting, esq., chairman of the selection of the town, Rev. Linton Bell, pastor of the Congregational Church, and Revs. Wm. D. Bridge, of Jamaica Plain, J. Ware Dearborn, of Roslindale, and T. Pomeroy, of Northampton, former pastor.

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Who rules in this town? Depends on the question up. The lamp-chimney question—what sort do you break? Whatever sort your dealer deals in.

How, do you think, he selects his chimneys?

He buys those that cost him least; he can get the regular price for them; and the faster they break the more he sells. That's how he reasons.

Tell him you want Macbeth's "pearl top" or "pearl glass," tough glass, transparent, clear, not foggy, fine, of right shape and uniform. Tell him you'll pay him a nickel more a piece, and that will cover his extra costs twice over. Tell him you don't propose to break any more. Try your hand at ruling.

GEO. A. MACHETE & CO.



Here is one of the new combinations of Buffet and China Closet with fixed candelabra and dependent serving shelves. It is the latest dining-room creation of 1891.

The wood is quartered red oak, and the piece is stoutly framed with extra centre legs, giving rigid support. The finish throughout is dust proof, and all the appointments are of the best quality.

The two locked side closets have a combined capacity of eight shelves. The deep lower drawer is for table linen, and the upper drawer for small glass and cutlery.

There are two serving shelves in the centre, and the square spaces above the closets may be used for larger silver.

The mirrored centre and the effect of the soft candle-light from above is something which must be seen to be fully appreciated.

Paine's Furniture Co.
48 CANAL ST. (South Side Boston & Maine Dept.)

MASON & HAMLIN

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Without under-estimating the improvements made in pianos, the Mason & Hamlin Organs are the best in the world. They are the best of them all, and without it the highest attainable excellence is simply impossible.

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GOLD MEDAL, PARIS, 1878.

W. BAKER & CO.'S Breakfast Cocoa

from which the excess of oil has been removed, is absolutely pure and is soluble.

No Chemicals

are used in its preparation. It has more than three times the strength of Cocoa mixed with Starch, Arrowroot or Sugar, and is therefore more economical, digesting less fat, non-labour, strengthening, easily digested, and admirably adapted for invalids as well as for persons in health.

Sold by Grocers everywhere.

W. BAKER & CO., DORCHESTER, MASS.

MAGEE'S EMULSION

No other proprietary medicine has the endorsement of Physicians to the same extent.

None is used in Hospital practice with a large percentage of satisfactory results.

No other remedy has cured so many cases of CONSUMPTION

and other Pulmonary Diseases.

SCROFULA

is entirely eradicated from the system by its use.

It is as easy to take as Maple Syrup or Honey, and can be retained by the most delicate stomachs without nausea.

IF YOU have a Cold, Cough, Bronchitis, Dyspepsia, or a generally run-down system, you can regain health and strength quickly by the use of

MAGEE'S EMULSION

Ask your Druggist for it, and take only that labeled

MAGEE EMULSION CO., Lawrence, Mass.

The Sunday School.

FOURTH QUARTER, LESSON VIII.

Sunday, November 22.

John 18: 1-13.

REV. W. O. HOLWAY, U. S. N.

CHRIST BETRAYED.

I. Preliminary.

1. GOLDEN TEXT: "The Son of man is betrayed into the hands of sinners" (Mark 14: 41).

2. DATE: After midnight, Friday morning, April 17, A. D. 30.

3. PLACES: Gehsmane and Jerusalem.

4. PARALLEL NARRATIVES: Matthew 26: 36-55; John 18: 32-61; Luke 22: 47-55.

John omits the directions given by Jesus to His disciples as to their conduct in Gethsemane; the His of His soul; the reproof to His sleeping disciples; the kiss of angels; the protest to the two legions of angels; the protest to the Roman soldiers; the healing of Malchus (recorded by Luke in the episode of the fugitive youth related by Mark). On the other hand he gives prominence to the fact that Jesus went voluntarily to meet His apprehenders; that the multitude fell to the ground at the sight of His majesty; and that He surrendered Himself as prisoner, while securing a free exode for His disciples. He names Peter as the one who drew the sword, and mentions Malchus as the name of the servant (Lange).

5. HOME READINGS: Monday—John 18: 1-13. Tuesday—Zeich. 11: 7-13. Wednesday—Matt. 26: 14-25. Thursday—Matt. 26: 47-56. Friday—Matt. 27: 3-10. Saturday—Luke 22: 56-62. Sunday—Mark 14: 33-42.

II. Introductory.

It was something worse than treachery, it was an act of profanation on Judas' part, to lead that armed band to a spot which, as he knew, had often been hallowed by Jesus' prayers. If ever place was holy, it was the grove of olives; and the chasm of bloody sweat which had fallen upon it from the convulsed body of the great High Priest had just given it to a unique and pathetic sacredness which no temple or shrine on earth could ever rival. It seems something worse than sacrifice even, that blood-bedecked grass should be trampled by hostile, wicked feet, that that air which had echoed the strong crying and tears of the world's Redeemer in that crucial hour of struggle and submission, should vibrate to the clank of swords and the tumult of an excited mob. And as though it were not bad enough to profane the place, we learn, from the parallel accounts, that the person of our Lord was profaned—His sacred cheeks subjected to the indignity of traitorous "kisses of overacted salvation," and His limbs bound like those of a criminal. It is hardly to be wondered at that Peter, made furious by this treatment of his beloved and revered Master, should draw his sword and aim a deadly blow at the head of Malchus, the high-priest's body servant, who was probably forward in the movement to lay hands on Jesus. His victim escaped with the loss of his right ear—mercifully restored and immediately healed by Jesus—and Peter was directed to sheath his sword; but no one can read the story of the arrest of our Lord, with all its circumstances, without wondering that more swords were not drawn—that the disciples did not fly to their Master's defense at the first approach of the hostile band. Afterwards, when forbidden to fight, when, to their astonishment, they saw their Lord surrender Himself, it is easy to see why a panic of fear should seize them, and that they should take to flight.

St. John alone records the impression made upon the armed posse by the kingly composure and impressive personality of Jesus when He went forth to meet them; His calm announcement, "I am He," when told that they sought Jesus of Nazareth. Our lesson describes how they drew back in terror at the words and some of them fell to the ground. "Unless," writes Jerome in one of his epistles, "there had been something starry in the countenance and look of Jesus, His disciples would never have followed Him at His word, nor would they come to arrest Him nor fallen prostrate." "Certainly," says the same writer, "a flame of fire and starry brightness flashed from His eye, and the majesty of the Godhead shone in His face."

III. Expository.

1. When Jesus had spoken these things—had finished His farewell discourse and intercessory prayer. Went forth.—The gates of Jerusalem were allowed to stand open during the Passover. Jesus and His disciples probably left the city about 11 o'clock in the evening by the St. Stephen gate, crossed the bridge over the Kidron, and arrived at Gethsemane. The brook Cedron (R. V., "Kidron")—the winter-torrent, or wady, Kidron, between the city and Olivet. "Kidron" means "black," and the name was probably given to it either from the natural color of its turbid waters, or from the tinge imparted by the blood of the temple sacrifices which flowed into it, or from the dark, narrow chasm through which it runs.

Where was a garden—called "Gethsemane," by Matthew and Mark, a word meaning an "oil-press." It was probably a "garden" of olives, with a press and tower, located somewhere on the western slope of the Mount of Olives. The traditional site of the garden contains eight venerable olive trees. Into which, etc.—in R. V., "into the which He entered, Himself and His disciples." John omits the narrative of the Agony, though it is evident, from verse 11, that he was cognizant of it.

2. And Judas—R. V., "now Judas," who betrayed Him—literally, "he who was betraying Him," referring to what was then going on. Knew the place.—It was the hour of the last supper. Jesus and His friends had entered the upper room, and He had given the bread and wine. John omits the narrative of the Agony, though it is evident, from verse 11, that he was cognizant of it.

3. Judas . . . received a band of men (R. V., "the band of soldiers").—The hostile force led by Judas consisted of a part of the Roman cohort from the Castle of Antonia (which overlooked the Temple), the "captains of the Temple," with part of the Temple guard (Luke 22: 52), and some of the chief priests and elders" with their servants. Weapons—"swords and staves" (Mark 14: 43). "The combined power of the Romans and the Jews was brought into the whole, the usual, earnest and small salaries, available in the work.

they are making New England

4. Jesus, therefore, knowing, etc.—in things that were coming upon Him." Nothing happened—came by hap or chance—Jesus. He was fully conscious of the divine order of events—an order which made use of human passions, acting freely, to accomplish its end. Went forth—not merely from the concealment of the trees, nor from the circle of the disciples, but to surrender Himself. He did not hesitate, though he knew the bloody path before Him. Says Schaff: "When men sought Jesus to make Him a king, He fled; now that they seek Him to put Him to death, He goes forth to meet them." It was probably at this point that the kiss of Judas comes in—the preconcerted signal by which the soldiers should identify the person of Jesus. Whom seek ye?—Says Whedon: "Not that He did not know whom they sought. Not that their leaders did not know Him by the traitor's signal. He speaks to them to confess their object; and then to show that they can attain it only by His actual permission."

5. Jesus of Nazareth.—Edersheim, therefore, pronounces these words were spoken somewhat contemptuously. The Revision Commentary expresses the opinion that Judas had emphasized to the Roman authorities that Jesus was "of Nazareth," a Galilean, and therefore prone to revolt. I am He.—The effect of these words is described in the next verse. Judas also . . . was standing with them—not with the disciples with whom he had been wont to stand, with whom that very night he had eaten and drunk, but with the enemies and murderers of his Lord. Some suppose that this parthenetic clause was inserted to show that Judas, filled with Satan as he was, could not resist the involuntary prostration mentioned in the next verse.

6. Went backward and fell to the ground—a recoil of terror and awe so overpowering that those nearest the Speaker started back involuntarily, and fell prostrate. Not a physical miracle, but a moral miracle. So His rebuke, with the majesty of His presence, silenced the profane traffickers in the temple" (Schaff). "Thou," says Lange, "cites kindred instances of terrors of conscience, when before Mark Anthony, Marius, Coligny, the murderers recoiled panic-struck."

They had no doubt been prepared for quite other things—fear, or resistance. But the appearance and majesty of that calm Christ—in His looks and peace on His lips—was too overpowering in its effects on that unuttered human soldier, who perhaps shuddered in their hearts secret misgivings of the work they had in hand (Edersheim).

7. Then asked he them again—R. V., "Again therefore He asked them." He probably allowed them time to collect themselves. Jesus of Nazareth.—His enemies only repeat the name they had been taught, as if waiting for some future guidance.

Tell them that I am he.—He evidently wishes to concentrate their attention upon Himself. If . . . me, let these go, etc.—Apparently the disciples had joined their Master; and possibly, as Bengal suggests, some of the disciples had already been seized; but the time had not yet come for them to suffer. The Good Shepherd knew that His time had come to lay down His life for the sheep, and therefore He did not flee and leave the sheep to the wolves. He provided for their safety. Subsequently they were enabled to die because He had died first."

9. That the saying might be fulfilled—R. V., "that the word might be fulfilled."

Of them which thou gavest, etc.—in R. V., "of those whom Thou hast given me. I lost not one." These words were evidently spoken (17: 12) with reference to spiritual safety; but the spiritual safety of the disciples would have been decidedly imperiled, had they been exposed at this juncture to bodily danger; they would probably have proved more weak and faithless than Peter even. Says Alford: "To 'fulfill' a prophecy is not to exhaust its capacity of being again and again fulfilled; the words of our Lord have many stages of unfolding; the temporal deliverance of the apostles now doubtless was but a part in the great spiritual safe keeping which the Lord assured by anticipation in these words."

10. Simon Peter, having a sword, drew it.—There were two swords in the apostolic band (Luke 22: 38). Peter had one; whosoever had the other was so rash as his comrade. According to Luke's account, Peter first asked, "Shall we smite with the sword?" and did not wait for an answer. Smote (R. V., "struck") the high priest's servant—who was probably among those who tried to arrest Jesus. Cut off his right ear—aiming, doubtless, at the man's head, who dodged or parried the blow. This was the only act of violence on the occasion, and was forthwith rebuked. The servant's ear was at once healed by Jesus (Luke 22: 51).

This was a very rash act, for it compromised Jesus in His teachings that His kingdom was not of this world, but a spiritual kingdom; (2) it would place Him in the attitude of a rebel against the Roman government, and Pilate could not have pronounced Him innocent; (3) Peter might have been arrested for rebellion, and perhaps the other disciples with him, and their wounding of the kingdom have been greatly delayed (Peloubet).

11. Put up thy (R. V., "the") sword—a rebuke to all self-vindication by outward violence" (Edersheim). "This answer of Jesus lays down for the church its line of conduct under persecution, viz., that passive resistance (Rev. 13: 10) the patience of the saints" (Godet). At the same time He uttered these words our Lord assured Peter (Matt. 26: 53) that "twelve legions of angels" would be at His call—a mighty, all-sufficient host, whom this cohort could not face for a moment. But this was not the hour for resistance; it was the hour for self-surrender and sacrifice. The cup . . . shall I not drink it?—an unmistakable allusion to the recent prayer in Gethsemane.

12. Then the band and the captain, etc.—in R. V., "So the band and the chief captain," etc. After Peter's act of violence, all the band surrounded Jesus—The Romans with their chariots and all the temple officers. They had, already laid hands upon Him before Peter drew his sword (Matt. 26: 50); now they bound Him. It was at this moment that the disciples were seized with a sudden panic and fled. They had never before seen their Master surrender Himself to man. It was a new and startling experience. To see the Messiah whose expected rise to supreme power they cherished, bound and led away as a criminal, was too much for their faith (Mark 14: 72). All took to flight, Peter and John included, though the latter two turned back after little and followed the band to the place of the arrest.

13. Judas . . . received a band of men (R. V., "the band of soldiers").—The hostile force led by Judas consisted of a part of the Roman cohort from the Castle of Antonia (which overlooked the Temple), the "captains of the Temple," with part of the Temple guard (Luke 22: 52), and some of the chief priests and elders" with their servants. Weapons—"swords and staves" (Mark 14: 43). "The combined power of the Romans and the Jews was brought into the whole, the usual, earnest and small salaries, available in the work.

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added as, surrounded by the band, He was led away (W. O. H.).

13. Led him away (R. V. omits "away") to Annas first—possibly because the house of Annas was nearest (though it is conjectured by some that he lived in the same house with Caphas); possibly because he was president of the Sanhedrin; but, more likely, because, amid the frequent changes made in the high-priesthood by the Romans, Annas, though deposed, was regarded by the Jews as the true representative of Aaron. John alone mentions this preliminary examination, but gives only brief details. Caphas . . . high priest that year.—"It would appear that the Evangelist used this expression as an ironical characterization, current in the popular mouth, of the high-priesthood as described by the Romans" (Lange).

He was led to Christ while in the employ of a Congregational deacon in his native town. His first dollar was used for the purchase of a Bible. On his removal to Brooklyn—then North Bridgewater—in 1835, he went to shoe-making, which was then done in the homes of the workers. He lived very frugally, invested his money, and, although his earnings were never large, he laid the foundation for the fortune which he acquired, and which he consecrated to the Lord.

He joined the Central Methodist Episcopal Church in 1831, and remained a faithful member to the close of his life, filling at various times the position of Sunday-school teacher, steward, and trustee.

Brother Snow never married, but for a great many years was the sole support of his parents, who died at a very advanced age. Upon his mother's death especially he seemed to have lost his affections, and his attachment to her was most marked. In worldly matters he practically exemplified John Wesley's advice: "Gain all you can; save all you can; give all you can." Although his income was never large compared with his five sons held the high-priesthood in succession. . . . This more recent reveals the skilful intriguer who excelled, through members of his party (Westcott).

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Zion's Herald

For the Year 1892.

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The paper will be sent to January 1, 1892, for

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Specimen Copies Free.

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**A. S. WEED, Publisher,
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Special Attractions.

A new departure for the coming year will be a delightful serial story by **Myra Goodwin Plant**, whose short stories and poems are so frequent an attraction in our columns, entitled, "A Great Appointment." It will continue about four months, and while of interest to readers of all ages, will come close to the every-day lives of young people, especially our Epworth League workers.

PROF. WM. NORTH RICE, in his next Scientific Notes, will write upon "Yellowstone Park," giving the results of personal observation and study.

WILLIAM A. MOWRY, Ph. D., so long the editor of *Education*, has written for Zion's *HERALD* a series of War Stories in four parts, giving graphic descriptions of what he saw in the late Civil War.

An interesting and instructive Symposium upon "What am I Doing for Prohibition?" from prominent temperance workers, is all ready for publication.

PRESIDENT HENRY WADE ROGERS, of Northwestern University, Evanston, has written the first of our new educational series upon "Education West and East." This will be published with *portraits*.

REV. J. WEARE DEARBORN, so well known as an able art critic, by special request, will write upon the following very interesting topics: "What Some Boston Artists are Doing;" "Pictures in the United States Worth Going to See;" "New Ways of Making Pictures;" "Some Interesting Art Histories;" "Present Tendencies in Religious Art."

JUSTIN A. SMITH, D. D., the distinguished editor of the *Standard*, of Chicago (Baptist), has written the first paper in the series of our "Other Editors," upon "The Baptists of America—Progress and Tendencies." These articles will also be illustrated.

The New York Chamber of Commerce passes a resolution against "whalebacks and rafts" as dangerous to navigation.

Joseph Pennell, the American artist, imprisoned in a Russian jail, and then ordered to quit the country.

Serious accident on the Mt. Pennsylvania gravity road at Reading, Pa.

Direct mail service between Halifax and England discontinued for the first time in fifty years.

The government sues the Leavenworth Coal Mining Company to recover royalty estimated at \$2,500,000.

The new Hoosier Tunnel & Wilmington railroad formally opened.

Continuation of the testimony in the legal contest over the publication of Gen. Butler's book.

Senator Sherman believes silver will be leading issue in the next campaign.

The parishioners of the Mission Church of St. John the Evangelist in this city resolve to withdraw their support from the Cowley Fathers on account of the recall of Fr. Hall.

Col. French unable to secure bail, and committed to Charles Street jail; Comptroller Lacey to personally look into the Maverick's affairs.

A report of the government survey of the Indiana boundary line would show that Chicago is in that State.

Secretary Proctor puts his resignation into the hands of the President and starts for Vermont.

A Missouri Pacific train held up by masked robbers in the suburbs of Omaha.

Saturday, November 7.

Col. Jonah H. French's ball reduced to \$50,000, for which security was furnished.

Ex-Governor J. Gregory Smith, of Vermont, dies at his St. Albans home.

The New York piano manufacturers adopt a standard piano pitch.

The Parnellites at Cork fail to elect their candidate.

Sir Edwin Arnold reads in this city.

Heart-rending reports from the famine-stricken provinces of Russia.

Shanghai and other treaty ports to be seized by the combined fleets unless China gives a satisfactory reply to the ultimatum before the end of the present month.

Monday, November 9.

Work was continued over Sunday at the Maine Island and Brooklyn Navy yards.

Two financial failures in Berlin followed by two suicides, cause great excitement.

Ten miners killed and seven injured by a gas explosion in a Pennsylvania mine.

The Cory (Penn.) National Bank closes with liabilities of \$740,000.

Father Hall preaches his farewell sermon.

Four blocks and a church burned at Orange; loss \$200,000.

Comptroller Lacey thinks the Maverick will declare at least an 85 per cent. dividend.

THE EXECUTIVE MEETING OF THE W. F. M. S.

MRS. O. W. SCOTT.

As we of the New England delegation journeyed across the country two days and three nights as fast as steam could carry us, we felt very sure that we were going "out West." But, arriving in Kansas City, Mo., where our convention was to assemble, we found that this indefinite location was still further toward the setting sun, and that we were not even at the "central point" according to modern (Western) geographies.

Kansas City has had a phenomenal growth.

A gentleman told us that twenty-one years ago, when he came here, it had a population of only eight or nine thousand. Now it has 135,000. When he inquired for the Methodist Episcopal Church, North, he was told that if he desired success in business, or social standing, he would "never go near that abolition church." But the poor, feeble church of that day has grown strong, and has sent out six offshoots, of which Independence Avenue Church, where we held our sessions, is one whose history began five years ago. At that time it had sixty members. Now it has six hundred, and has erected a magnificent edifice, thoroughly finished and furnished.

Mr. Miller, formerly of Brooklyn, is its present pastor, and from him the mission workers received most cordial greeting when on Wednesday morning, Oct. 28, they gathered for their first session.

Among those present whose names have been identified with the work for many years were: Mrs. Skidmore, of the New York Branch; Mrs. Keen, of the Philadelphia; Mrs. Nind, of the Minneapolis; Mrs. Cowen of the Cincinnati; who is a sister of Bishop and Isabel Thoburn; and our own Mrs. Alderman. There are others, also, whose faces are familiar—Mrs. J. T. Gracey, the efficient recording secretary; Mrs. Knowles, of Newark Conference; and Mrs. Stevens, of Baltimore, who takes the place of the gifted and lamented Isabel Hart as secretary of that Branch. Beside the tried and true home workers, the foreign field was filled by missionaries and home workers. Mrs. Nind (our bishop) preached in Independence Ave. Church. Large audiences and generous collections made the day a success.

The New England delegates were glad to visit Kansas City, Kansas, and stop upon the soil made sacred by our unparalleled struggle for liberty in years gone by. It is now free from the tyranny of saloons. Of this we were assured.

The appropriation made by the New England Branch for the coming year is \$32,000.

The Governor's Thanksgiving proclamation is better observed by many than the April holiday. No class of dealers, next the provision men, are greater beneficiaries than the crockery and glass merchants. Jones, McDuffie & Stratton, in their enlarged premises, have now one hundred and fourteen in their staff of workers to meet the extra Thanksgiving demand for sets and matchings.

The fourth and last of Prof. FREDERICK STARR's papers on Dress and Adornment in the *Popular Science Monthly* will appear in December. It deals with RELIGIOUS DRESS,

which is the subject of the fifth article.

DELICIOUS MINCE PIES
EVERY DAY IN THE YEAR.

1,200 pupils are receiving instruction, and women from the better classes are coming from their seclusion to hear the Gospel. One of the missionaries in this territory has been asked to take charge of the children of a native prince. There is also a marvelous change among educated native gentlemen, noticeable in the report given by Miss De Line, of the National Council at Bombay. Two years ago they invited ten women to sit with them during its deliberations. They were secured with difficulty, as every one was high caste, an "unapproachable" woman. This year the experiment was repeated, and one woman addressed the Council. Miss De Line said: "India moves;" and her women may proceed to us in being welcomed to a share of public responsibility. In Malaysia, our mission is sustained by one representative, Miss Blackmore, who has under instruction 90 Tamil and Chinese girls.

From China we learned of medical work, training schools, and house-to-house visitation, all in an encouraging condition. Stories of children saved, women brought into the light, young girls trained for teaching, and dying Christians who went rejoicing to glory, filled our hearts with gladness. Surely, China has within it the leaven which shall in time permeate the whole. Twenty-five of our missionaries are in this vast empire, 16,000 girls are in our schools, and in Foochow alone over 5,000 women have been treated at the Woman's Hospital.

And what shall we say of Japan? Every phase of Christian work seems to be developing there, under the charge of our zealous missionaries. More than 1,400 girls are under instruction, many of whom give promise of great usefulness in the near future. The "anti-foreign" feeling there, while it has affected our work to some extent, is not regarded as a permanent obstacle. Miss Spencer said that the president of the Government College in Tokyo expressed himself as follows: "We want no Unitarian doctrine. If Jesus Christ is a philosopher, we have enough of them now; but if He is a Saviour, we want Him." She also spoke of the great desire on the part of Japanese to wear English dress. But a letter from America, begging the ladies to retain their native costume, had an influence to check this tendency. One lady said to her: "I like the English dress, for when I wear it my husband respects me, and allows me to walk beside him; but in my native dress I have to walk behind him." Lack of space saves your readers from a vast deal of interesting news from Japan.

And shall we forget Korea? Not while Mrs. Scranton is able to plead for it. That "Hermit Nation," peering out with dazed eyes upon Christian civilization, will surprise us in due time with its progress. More money and more missionaries will hasten its redemption.

From Italy, Mexico and South America come news of success and pleadings for help. The estimates sent from all our missions were higher than we can meet the coming year unless the Holy Spirit opens the treasure-house of our nation. And where is this treasure-house? O ye women of Methodism, your hearts and purses must open to these great needs, for upon you the responsibility rests! Our representatives at this executive session have been studying an illuminated globe, over which arch the promises of our God. With new zeal and stronger convictions they plant the standard of loving and giving higher than ever before. We beg you, in the name of Christ, to press forward and win, the coming year!

NOTES.

Bishop Mallalieu was present on the second day of our session, and spoke heartily words of appreciation and encouragement.

Bishop Hendrix, of the Methodist Episcopal Church, South, invited the ladies of the Executive Committee to visit the "Scarritt Bible and Training School" now being erected in Kansas City. We found it finely situated, and planned for broad and successful work. Bishop Hendrix expressed cordial sympathy with our Society.

On Sunday, Nov. 1, the pupils of various city churches were filled by missionaries and home workers. Mrs. Nind (our bishop) preached in Independence Ave. Church. Large audiences and generous collections made the day a success.

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Mince
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HIGHEST
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received at all Pur-
suit Expositions for
Superior Quality,
and for the convenience
to housekeepers.

No Alcoholic Liquor.

Stockade Corporation material for two large
piano grand cases, \$1,200; for two large
piano grand cases, \$1,000; for two large
piano grand cases, \$800; for two large
piano grand cases, \$600; for two large
piano grand cases, \$400; for two large
piano grand cases, \$200.

Address, F. O. WEHOSEY, Providence, R. I.

Everlasting Wick. Requires no trimming, as it will never burn out, but will burn as the oil burns, as the wick burns. It is a brilliant light. Agents can make from \$250 to \$2,000 a gross. Medium size, \$2.75 a gross. Large size, \$3.25 a gross. Small wicks, 2c. a dozen. Large size, \$3.25 a gross. Address, F. O. WEHOSEY, Providence, R. I.

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Church Light.
Oil, Gas or Electric.
Over one hundred styles
Whaleback, Candelabra and
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for every conceivable use. Catalogues
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Specimen Copies Free.

South India is also full of promise. Over

including the dress of religious officers, of worshippers, of victims, of mourners, amulets and charms, and the religious meaning of mutilations. It will be copiously illustrated.

In another column of this paper is an interesting advertisement of a new piece of Furniture now on exhibition at Paine's Furniture Warehouses, 48 Canal St., Boston. It may sound paradoxical, but while it is not the best piece of dining-room furniture you can purchase, it is doubtful if the same amount of money invested in any other pieces of dining-room furniture would bring you so much of beauty, convenience and comfort.

The best medical authorities say the proper way to treat catarrh is to take a constitutional remedy, like Hood's Sarsaparilla.

One rounded

teaspoonful of

Cleveland's Superior Bak-

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